NOTES: SOME ABBREVIATIONS

SWT = Subhanahu Wa ta'ala, "glorious and exalted is He (Allah)"

SAW = Sallalahu 'Alayhi Wasallam = peace and blessings of Allaah be upon him (dua for prophet Muhammad).

AWS = 'Alayhi Wasallam, Peace be upon him (dua for the prophets)

RA = Radiyallahu 'Anhu, Allah well-pleased with him (dua for the companions of the prophet)

[3:45] = Surah 3, Verse 45

'Eesa = should be read with Arabic letter 'ayin'.

Ash-Shaytaan = Iblees, the Devil

Shayateen = plural of shaytaan from jinn

CHAPTER FIVE: BELIEF IN al-Qadar

What is Al-Qada’ wal-Qadar?

Belief in Al-Qadar is one of the pillars of Eemaan. A person is not a believer without this pillar.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

> ***Verily, We have created all things with* Qadar *(Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz). [54:49]***

Hadeeth of Jabir: **'No slave of Allah will truly believe until he believes in Al Qadr its good and bad from Allah, until he knows that what has befallen him was not going to miss him and that what missed him was not going to befallen him.' [Tirmidhi]**

Belief in al-qadar (the Divine decree) is the **sixth pillar** of faith, and no one’s faith is complete without it.

It is narrated that Ibn ‘Umar (may Allaah be pleased with him) heard that some people were denying al-qadar. He said: **“If I meet these people I will tell them that I have nothing to do with them and they have nothing to do with me. By the One by Whom ‘Abd-Allaah ibn ‘Umar swore, if one of them had gold equivalent to Mount Uhud and he spent it, Allaah would not accept it from him unless he believed in al-qadar.” [Saheeh Muslim]**

Linguistic definitions:

- Al-Qadar:
  - It is taken from the root word ***qadara***, which means knew, predetermined and planned perfectly.
  - Relates to things before happened and something you planned.

- Al-Qada’ (القضاء):
  - It comes from the word qada (قضى), which means judged, ordained, executed perfectly.
  - When the things happen, then it becomes Al-Qada’.

Al-Qadar is before al-Qada’. Since it is easy to pronounce, it is used as ‘al-Qada’ wal-Qadar’.

Technical definitions:

- Al-Qadar:
    - It is Allah's complete Knowledge.
    - Writing in the Safe Tablet.
    - And His Will before the existence of all things.
- Al-Qada':
    - It is Allah's creation of all things
    - By His Command and Will.

Thus anything happens or exists have to go through Allah's
Complete Knowledge → Written in the Safe Tablet → His Will → His Command → Existence

Other opinions:

1. The Asha'irahs define Al-Qada with the definition of Al-Qadar, and vice-versa.
2. Some scholars said that there is no difference between the meanings of the two words Al-Qada' and Al-Qadar.
3. The phrase Al-Qada' wal-Qadar was not mentioned as such in the Quran or Sunnah, and was not used by the pious predecessors. These two words were never used together in the first three hundred (300) years of Muslim history. However, it became common in the works of Ahl As-Sunnah later.

Should we study Al-Qadar?

Narrated Ibn Mas'ood (RA): Prophet (SAW) said, **"If my companions are mentioned, then keep quiet; if the stars are mentioned, then keep quiet; and if the divine decree is mentioned, then keep quiet." [Narrated by al-Tabaraani in *al-Kabeer*, 2/96. Classed as saheeh by Shaykh al-Albaani]**

The Muslim has to submit to Allaah in all His affairs, and know that whatever happens to him could never have missed him, and what misses him could never have happened to him. Sometimes we might understand wisdom behind things. Sometimes we might not. The Hadeeth teaches us to avoid these questions.

The history of innovation in Al-Qadar

There is always a debate regarding this issue in every religion. From the history of Islam there have always been two extreme groups in relation to their views on Al-Qadar.

1. Al-Jabriyyah, who went to ***extremes in affirming*** Al-Qadar.

    - This innovation came chronologically from the following people: Al-Jahm ibn Safwan (128 A.H.) ← Al-Ja'd ibn Dirham ← Bayan ibn Sam'an ← Taloot ← Labeed ibn Al-A'sam. Among them Taloot was the

nephew of Labeed ibn Al-A'sam who himself was a magician and had a Jewish root. Some Jewish sects have extreme Qadar ideology.

- Al-Jahm ibn Safwan (and his wife) introduced three (3) concepts among the Muslims which are very deadly for the whole religion. These concepts destroy the belief of Muslims.

i. Al-**J**abriyyah: This says that everything that we do is done by Allah. We have no free will and are like feathers scattered by the wind without any sort of control. Meaning we won't be held responsible for anything.
ii. Al-Ta**j**ahhum: This says that Allah has no names. This will mean that Allah doesn't exist.
iii. Al-'Er**j**iya': Faith is knowledge in the heart. So no need for actions.

iv. **J**ahannam: Imam Ibnul Qayyim wrote in his book about al-Jahm that he introduced three innovation that starts with Arabic letter 'Jeem'. So he said, "I wish for him the 4th 'Jeem' which is for Jahannam".

2. Al-Qadariyyah, who went to ***extremes in denying*** Al-Qadar.

- The innovators: Ghaylan Ad-Dimishqee (105 A.H.) ← Ma'bad Al-Juhanee (80 A.H.) ← Seesawayh (a.k.a Sinsawayh Al-Baqqal and Sawsan). Seesawayh was Christian monk. View also spread by Wasil ibn 'Ata (131 A.H.) and 'Amr ibn Ubaid (134 A.H.). Bishr ibn Mu'tamir Al-Koofee, and Shams Ad-Deen Ja'far Al-Bahloolee Az-Zaidee (573 A.H.).
- Ghaylan Ad-Dimishqee is the main contributor of this ideology.
- Allah has nothing to do in whatever we do. He is up there just to watch. He only knows about what happens till it happens.
- An incident in the history: 'Abdullah ibn az-Zubair (RA) declared Khilafa. The Umayyads appointed al-Hajjaz ibn Yusuf to subdue 'Abdullah Ibn az-Zubair (RA). Hajjaz almost destroyed the Qabah to attack and kill him. So the people of ignorance spread the idea that Allah must be unaware of the fact that His house is going to be destroyed. (wa nawoozu billah, we seek refuge from Allah)
- al-Qadariyyah became more popular and was adopted by the Al-Mu'tazilah who in turn convinced the 'Abbasid khalifah al-Ma'mun.
- It spread in Baghdad, especially become popular in Kufa.

- The state power remained with them until the Mu’tazila vanished into the history by splitting into two different deviant groups who took these teachings:

    - The shia’ in the region of Iraq
    - The Zaidiyyah in Yemen

In this chapter the complete issue of al-Qada wal-qadar will be discussed using nine (9) principles.

Nine principles of al-Qada’ wal-Qadar:

First Principle: The Pillars of Al-Qadar

1. AL-‘ILM: ALLAH’S KNOWLEDGE
    a. Allah SWT knowledge encompasses everything

إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمُۢ ﴿٧٥﴾

Verily Allah is the Al-Knower of everything. [8:75]

    b. Allah knows
        A. what happened,
        B. what is happening now,
        C. what will happen in the future,
        D. If something didn’t happen then He will know what would have happened if it happened.

    Proofs are from the following verses:

ٱللَّهُ ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ وَمِنَ ٱلۡأَرۡضِ مِثۡلَهُنَّ يَتَنَزَّلُ ٱلۡأَمۡرُ بَيۡنَهُنَّ
لِتَعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ وَأَنَّ ٱللَّهَ قَدۡ أَحَاطَ بِكُلِّ شَيۡءٍ عِلۡمَۢا
﴿١٢﴾

It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge. [65:12]

۞وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا
تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. [6:59]

c. Regarding the issue of how things would happen if the course taken was different: For example, Allah SWT knows how disbeliever would behave if they were returned to the world.

وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ
رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾

بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ
وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾

If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"
Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars. [6:27-28]

In another verse Allah SWT says about the disbelievers:

وَلَوۡ عَلِمَ ٱللَّهُ فِيهِمۡ خَيۡرٗا لَّأَسۡمَعَهُمۡۖ وَلَوۡ أَسۡمَعَهُمۡ لَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ
٢٣

Had Allah known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth). [8:23]

Clearly Allah knows what they would do even if they were given the ability to grasp the divine message.

We see a similar concept in the verses (35:37-38) from surah al-Faatir.

2. AL-KITABAH – THE WRITING
   a. All that will happen was written down in Umm al-Kitab i.e. the 'Mother of All Books' which is called al-Lawh al-MaHfooz.

يَمۡحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثۡبِتُۖ وَعِندَهُۥٓ أُمُّ ٱلۡكِتَٰبِ ٣٩

***"Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al Lawh Al Mahfooz)"* [13:39]**

أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِى ٱلسَّمَآءِ وَٱلۡأَرۡضِۗ إِنَّ ذَٰلِكَ فِى كِتَٰبٍۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٧٠

Do not you know that Allah know all that is in the heaven and on earth? Verily, it is (all) in the Book. Verily! That is easy for Allah. [22:70]

وَمَا كَانَ لِنَفۡسٍ أَن تَمُوتَ إِلَّا بِإِذۡنِ ٱللَّهِ كِتَٰبٗا مُّؤَجَّلٗاۗ وَمَن يُرِدۡ ثَوَابَ
ٱلدُّنۡيَا نُؤۡتِهِۦ مِنۡهَا وَمَن يُرِدۡ ثَوَابَ ٱلۡأٓخِرَةِ نُؤۡتِهِۦ مِنۡهَاۚ وَسَنَجۡزِى
ٱلشَّٰكِرِينَ ١٤٥

And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and

whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. [3:145]

إِنَّا نَحْنُ نُحْيِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَـٰرَهُمْ ۚ وَكُلَّ شَىْءٍ
أَحْصَيْنَـٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾

……**and all things We have recorded with numbers (as a record) in a Clear Book. [36:12]**

Some other verses about everything written in the Safe Tablet:

- **There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. [6:38]**
- **[Mûsa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets," [20:52]**
- **And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. Al-Lauh Al-Mahfûz). [27:75]**
- **And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees) [17:58]**

b. The Prophet (PBUH) explained that **"Allah had written the ordained measures (and due proportions) of the creation, fifty thousand years before the creation of the heavens and the earth and His 'Arsh was on the water." [Muslim]**

And the Prophet (SAW) said: **"The first thing that Allaah created was the Pen, and He said to it, 'Write!' It said, 'O Lord, what should I write?' He said: 'Write down the decrees of all things until the Hour begins." [Narrated by Abu Dawood, classed as saheeh by sheikh al-Albaani].**

3. ALLAH'S MASHEE'AH: THE WILL OF ALLAH

Anything that happens or exists has to be from the will of Allah SWT. Whatever He willed will occur and whatever He did not will not occur. Had Allah wished for us to follow one book, one legislation and one messenger, at all times and all places, He would have done that. Following verses show that He SWT did not will it that way.

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَـٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ

If Allah willed He would have made you one nation, but that He may test you in what He has given you…[5:48]

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ
أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا
تَكُونَنَّ مِنَ ٱلْجَـٰهِلِينَ ﴿٣٥﴾

If their aversion (from you, O Muhammad SAW and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are Al-Jahilun (the ignorant).[6:35]

Hadeeth: Prophet (s) said: **"The heart of a believer lies between two fingers of the Merciful" [Muslim, Ahmad, Tirmidhi, Ibn Majah]**
Thus we do every single action by the will of Allah SWT.

The will is divided in two parts:

A. The general will: Everything is in the book al-Lawh al-Mahfuz.
B. Specific will: this is for every single event.

4. AL-AMR – THE COMMAND

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾

Verily, His Command, when He intends a thing is only that He says to it, "Be!" and it is! [36:82]
This verse mentions both about the will and the command of Allah SWT.

5. AL-KHALQ – THE CREATION

Allah is the sole creator of everything including mans deeds. Nothing takes place in this world except Allah has created it

ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٖ وَكِيلٞ ﴿٦٢﴾

Verily Allah is the creator of everything and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.… [39:62]

Second Principle: Allah is the Creator of All Things: Good or bad

1. All creation falls under one of two categories; good (Al-Khayr, Al-Hasanah) and bad (Ash-Sharr, As-Sayyi'ah).

   "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Muhammad)." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word? Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad) as a Messenger to mankind, and Allah is Sufficient as a Witness. [4:78-79]

   Allah says that whatever evil happens to us is from what we did and caused. Not that we created it, since Allah created everything.

2. It is undisputable that all good things are attributed to Allah. People have differed regarding whether the bad can be attributed to Allah or not. The belief of Ahl As-Sunnah is:
   - We cannot generalize a statement affirming or negating that Allah wills bad specifically to exist.
   - We cannot attribute evil to Allah; not as a Name, Action or Quality.

     We don't say that He is the evil-doer. It is forbidden to do so.

   To what is evil attributed in the Quran?
   - General statements affirm Allah as Creator of all things.
   - The act of evil is mentioned in the passive voice. There are many examples in the Qur'an: When the Jinn found out that they can't listen to news from the sky anymore they said:

وَأَنَّا لَا نَدْرِيٓ أَشَرٌّ أُرِيدَ بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

……'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path. [72:10]

- It is mentioned as an act of one of His creations. In surah al-Falaq: Allah SWT teaches us to say

مِن شَرِّ مَا خَلَقَ ﴿٢﴾

"From the evil of what He has created; [113:2]

Here 'sharr' means the evil effects of the creation.

In the statements of al-Khidr: It is noticeable that whenever he mentioned an act related to damage he said he did it, whereas whenever a good action is mentioned it was attributed to Allah SWT.

"As for the ship, it belonged to Masakin (poor people) working in the sea. So *I wished to make a defective damage* in it, as there was a king after them who seized every ship by force. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief." So we intended *that their Lord should change* him for them for one better in righteousness and near to mercy. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and *your Lord intended that* they should attain their age of full strength and take out their treasure as a mercy from your Lord. And *I did it* not of my own accord. [18:79-82]

- The Quran refers to the thing that the evil befell. Prophet Ibraheem (AWS) said:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

"And when I am ill, it is He who cures me. [26:80]

Noticeable: sickness is a 'sharr' and healing is from 'al-khair'. He attributes the sickness to himself and the healing to Allah.

Logical possibilities for the existence of good and bad in creation:

1. 100% good
2. More good than bad
3. Bad and good are equal
4. More bad than good
5. 100% bad

Which of these possibilities exist in Allah's creation?
If someone says neither of these five than it is plain foolishness on behalf of Allah. ('Awozjo billah).
Consensus is that everything that happens will have either 100% good or more good than bad [#1 & #2].

Why can't we attribute the creation of evil (calamities and sin) to Allah?

- Most evil is directly linked to human action.
- There is no absolute evil.

Hadeeth (paraphrasing): A boy used to play near the prophet (SAW) while his father was among the gathering of the companions listening to the prophet. Then for few days prophet (SAW) did not see the man or his son. He enquired about them and people told him that the son had passed away which has caused the man sadness and made him not to attend in the gathering. So prophet (SAW) talked to the man. He said that if he (the man) wished he (SAW) can pray and Allah SWt will bring the boy to life. But if he is patient then his son will wait for him to take him to jannah. (source **Sunan Nasai'**)

Story of the King and his advisor: Sheikh mentions this story in the class. A king is very pleased with his counselor who is also his friend. One day the king cuts one of his fingers. .His counselor says, "alhamdulillah". It makes the king really mad, so he orders that the counselor should be imprisoned. While being taken to the prison the counselor still says, "alhamdulillah". Then the king goes for a hunting trip by himself. Usually he is accompanied by his counselor. He loses his way and ends up in a place where the inhabitants are 'mushrik' and are preparing for a sacrifice. As they catch the king they are about to sacrifice the king but leaves him alone since he has a defect. When the king returns he frees the counselor and agrees that that first 'alhamdulillah' was reasonable as he is not killed because of the defect. But what about saying 'alhamdulillah' while being imprisoned. So his friend reminds him that if he would accompany the king then the pagans would have sacrificed him instead. So the second 'alhamdulillah' is quite reasonable too.

- There is no inherent evil…all evil is adventitious.

- Whenever we see good and bad, we can't look at the narrow perspective. We have to look at the whole picture.

What is the wisdom behind the existence of calamities and sinfulness (in relation to the Creator)?

1. In relation to the Creator
    a. Making complete power of Allah SWT apparent. Making sickness and health, hardship and ease.
    b. Showing His completeness in His names and attributes. There is no point of healing without sickness etc.
    c. Demonstrates His completeness of His wisdom. Things can be good or bad. He can turns things upside down and vice versa.
    d. Illustrates His justice.
    e. Cause of so many worship to Him:
        i. Allah SWT loves us so much that He wants us to go to the Jannah. But we have to earn it and so He SWT will put us through test and trials. As we become patient this causes us to earn higher ranks in Jannah. He SWT plans better than us.
        ii. Shows that we need to have complete dependence on Allah.

        Dua' al-istikharah: We should use it every time we face with choices. A person should analyze the choices and take his or her decision. Then ask for guidance from Allah SWT. Sheikh emphasizes that Allah SWT is not going make the decision for you.

    f. Demonstrates His mercy, tolerance, etc.

    Allah SWT created human beings in a way that they commit sins and ask for forgiveness from Him. As prophet (SAW) said:

    Narrated Abu Hurairah (RA): The Messenger of Allah (SAW) said, **"By the One in Whose Hand my soul is! If you do not commit sins, Allah would replace you with a people who would commit sins and seek forgiveness from Allah; and Allah will certainly forgive them." [Muslim]**

    He SWT loves it when we repent to him.

2. In relation to the creation: Benefit of evil to mankind

- Test and trial

أَحَسِبَ ٱلنَّاسُ أَن يُتۡرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمۡ لَا يُفۡتَنُونَ ﴿٢﴾

Do people think that they will be left alone because they say: "We believe," and will not be tested. [29:1-2]

- TARBIAH and ta'deeb: lesson to the Muslims that they should not be arrogant.

لَقَدۡ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٖ وَيَوۡمَ حُنَيۡنٍ إِذۡ أَعۡجَبَتۡكُمۡ كَثۡرَتُكُمۡ
فَلَمۡ تُغۡنِ عَنكُمۡ شَيۡـٔٗا وَضَاقَتۡ عَلَيۡكُمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ ثُمَّ وَلَّيۡتُم
مُّدۡبِرِينَ ﴿٢٥﴾

Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. [9:25]

- Prayer and turning to Allah. It is call to humanity to repent.

وَلَقَدۡ أَخَذۡنَآ ءَالَ فِرۡعَوۡنَ بِٱلسِّنِينَ وَنَقۡصٖ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَذَّكَّرُونَ
﴿١٣٠﴾

And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops, etc.), that they might remember (take heed). [7:130]

- Contemplation on others' calamites to learn a lesson from them.

- Hastened punishment

لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَـٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا
يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah. [4:123]

Benefits of calamities for the Muslim

- Raising of level and atonement.
    - For any good a person was going to do, but calamity prevented him from it, he will still be rewarded.

      Narrated Abu Huraira (RA): Prophet (SAW) said, **"for any trouble, illness, worry, grief hurt, or sorrow which afflicts a Muslim, even the prick of a thorn, Allah removes in its stead some of his (minor) sins" [Bukhari, Muslim]**

      Regarding a person in life support: When a person is in a comma state he will receive reward for every single good deed that he used to do regularly even if he is unable to it now. So when the questioned was asked to sheikh Ibn Uthaymeen his comment was "why should you stop his reward (*ajr)*". During this status a person only receives rewards and no evil deeds.

      A story of a very active brother: He used to help people and work for the sake of Allah continuously without taking any break. Then once he got flu in his spine and became paralyzed. He was left in a wheelchair. A brother came to visit him and found him very relaxed and his comment was that may be Allah SWT wants him to take a break. So he engaged himself memorizing the Qur'an and within eight (8) months he finished the whole Qur'an. And after two years he got cured, and was back in his feet with a normal life again.

    - Promise to be recompensed with good in Dunya and greatly rewarded in Akhirah.

      Narrated Abu Hurayrah (RA): The Messenger of Allaah (SAW) said: **"Trials will continue to befall the believing man and woman, with regard to themselves, their children and their wealth, until they meet Allaah with no sin on them." [Narrated by al-Tirmidhi, classed as saheeh by al-Albaani]**

And it was narrated that Jaabir said: The Messenger of Allaah (SAW) said: **"On the Day of Resurrection, when people who had suffered affliction are given their reward, those who were healthy will wish their skins had been cut to pieces with scissors when they were in the world." [at-Tirmidhi]**

Imam Ibnul_Qayyim has a book on this very topic named: "*Shifa'a al aleel*".

- Reasons sinfulness is allowed to happen (with respect to the Kafir).

The Third Principle: Allah's Will (Mashee'ah) and Wisdom (Hikmah) are the reason behind all of His Actions. Will and Wisdom are based on His Knowledge.

(Here the sheikh mentions that we should stick to the 'Arabic terms as there are no easy translations for some of the words like al-Hakeem etc.).

The innovators said: Allah SWT's actions are only based on His Will. But we say: It is based on both His Will and wisdom.

As for us we understand things as our knowledge develops and no one among us can guarantee that his or her knowledge is complete. On the other hand Allah SWT says about Himself:

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ٣٠

But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise. [76:30]

إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ٨٣

***".....*Truly He! only He is All-Knowing, All-Wise." [12:83]**

Everything that exists or do not exist, it is due to Allah SWT's wisdom. If someone did not get married, there is wisdom behind it. If someone failed in the exam, or got a child etc, there is wisdom behind each one of them.

Major sects who deny Allah's wisdom:

'Ashayearh and Maturidiyah. One of their scholar said: "I know you are going to ask me that Qur'an is full of the word 'wisdom'. This is because Allah did not find other words to describe" (wa nawoozu billah). Whereas Allah SWT says:

حِكْمَةٌۢ بَٰلِغَةٌۖ فَمَا تُغْنِ ٱلنُّذُرُ ٥

Perfect wisdom (this Quran), but (the preaching of) warners benefit them not, [54:5]

Knowledge and Wisdom always comes together in the Quran. He always tells us that He is the All-Knower and All-Wise.

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ٣٠

But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise. [76:30]

Some ***points to note*** with respect to the issue of Allah SWT's doing things with wisdom:

1. **Al-Hakeem:** has two different meanings:
   - One who rule (comes from Hakamah, to rule)
   - Wisdom (from Hikmah)

   So the overall meaning is "*The One who rules based on His great wisdom*". Ibnul Qayyim mentions a unique thing about Allah SWT's names is that they often give multiple meanings

2. Allah SWT says to 'Eesaa (AWS):

   (Remember) when Allah will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh'ul-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel);…. " [5:110]

   And He SWT said to Suliaman (AWS)

   وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ٢٠

   We made his kingdom strong and gave him Al-Hikmah (Prophethood, etc.) and sound judgment in speech and decision. [38:20]

   In surah Luqman He SWT says:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

And indeed We bestowed upon Luqman Al-Hikmah saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allah is All Rich (Free of all wants), Worthy of all praise. [31:12]

If Allah SWT doesn't do things with wisdom then how does He SWT passes wisdom to people.

3. Allah SWT says He doesn't do things out of folly or foolishness.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" [23:115]

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ
الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire! [38:27]

4. Anything that is not just in His sight, Allah will not do it:

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

Shall We then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)? [68:35]

Here the implied answer is that He SWT will not do what is not justice.

5. Use of many different forms of expressions to indicate 'reason' or 'for'.

a. **Laam al Taaleel**: the letter ‘Laam’ in ‘Arabic means ‘for’ or ‘reason’.

لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾

That We may produce therewith corn and vegetations, [78:15]

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I (Allah) created not the jinns and humans except they should worship Me (Alone).[51:56]

b. Another form: ‘**Min Ajl= because of** ‘, which is used only once. Indicating to the story mentioned in the previous verses, Allah SWT says

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ
فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ
جَمِيعًا ۚ

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind….. [5:32]

c. ‘**La’alla = it might**’

وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ
وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

And not an Ayah (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allah's Religion (Islamic Monotheism)]. [43:48]

Allah gives punishment to some people in this life so they might repent.

d. ‘**Kay = for**’: It is used so many times in the Qur’an.

"When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Musa (Moses)! [20:40]

Why Allah SWT brought Moosa (AWS) back to his mother, so that she will not be sad.

e. Allah SWT did not do certain things for specific reasons. As Allah SWT says

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

And Allah would not punish them while you (Muhammad) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness. [8:33]

Allah won’t punish them because of them making istighfar.

وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾

Had Allah known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth). [8:23]

Allah SWT knew there was no good in them so He did not make them to listen.

Thus anything happens to us we should be ‘certain’ that Allah made it happen for a reason or there is wisdom for it to happen. We need to establish this fact in our heart.

- We cannot change the rulings in Islam because there is Hikmah in them. Allah SWT knows fully about it and many times we do not know: Examples:

1. Not eating pork. People try to give many reasons but we accept it knowing Allah SWT knows the Hikmah behind it.
2. When traveling, we shorten our prayer. The reason of shortening is the travel itself not that someone gets tired because of the journey.
3. The Prophet (SAW) said that after we wake up from sleep we should wash our hands before doing any other thing. This is because you don't know where your hands have been.
   - Some people say that they will just put gloves and don't have to wash hands. But how they would know that gloves will provide the same benefit as washing hand.
4. When understanding the Qur'an: An example word

   '**Falaq**': Ibn 'Abbas (RA) said it represents the 'fulk' which is a spindle used for spinning threads. But now we know that Allah SWT was talking about 'orbits' of planets. But they did not deny the wisdom of these words.

- Use of the word 'Ahkaam' by the fuqaha (jurists):
  - ✓ They refer to Hikmah as benefit.
  - ✓ On the other hand they use the word 'illa' to mean 'reason'. For example: 'The reason is to make it easy on us'.

- Deviant sect: al-Bateniyyah: They have 5 imams and they talk about 'hidden meaning'. They said things like:

  - ✓ Prayer is for remembering Allah. So we don't need formal prayer rather we can just remember Him informally without going through 5 daily prayers.

  - ✓ Fasting is for training our body.

  This group took away the 'black stone' from al-Qa'ba until Muslims had to pay them to get it back. That time Muslims were so weak. So the sheikh mentions that some history in Muslim lands were worse than what we are living in today.

The Fourth Principle: Tawakkul in Allah while Taking Means

- **At-Tawakkul** includes knowledge of the heart and action of the heart. The knowledge component is directly proportional to one's knowledge and certainty of Allah. The act of Tawakkul is in the heart's tranquility and contentment.

Power of Attorney: Sheikh gave couple of metaphors. We feel relaxed when we have a good attorney or a good hospital. When we are doing ‘tawakkul ‘aala Allah’ we feel most relaxed/content as we are depending on Him. We are certain that Allah SWT is handling the matters in the right way.

- **Al-Akhd bil-Asbaab** is striving to achieve the physical means. It is doing what it takes to make things happen and removing the hindrances that prevent them from taking place.

- Our actions can be:
  1. By choice:
     - Example case of when there is an accident. A person with ‘tawakkul’ will first know that Allah is the one taking care of him/her. Then strive to achieve physical means.
  2. No Choice:
     - Blinking by reaction.
     - In the same context of an accident, a person without ‘tawakkul’ will get all emotional, ‘Where is the doctor!!’ etc.

- Matters by choice must be based on two pillars: At-Tawakkal and taking precautions.
  1. At-Tawakul:
     - Do things and with the dependence of Allah.
  2. Precaution:
     - Eating so we won’t get hungry.
  3. Can’t really separate these too. Need to do things as a precaution and have At-Tawakkul on Allah for the results.

- Tawakkul is made part of Eman in Quran.

  Allah SWT is telling the believers:

إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ
فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
﴿١٦٠﴾

If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust. [3:160]

When Shu'aib (AWS) talked to his people:

قَالَ يَـٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ
وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَـٰحَ
مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

He said: "O my people! Tell me, if I have clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. [11:88]

- Why is there no direct command for Asbab alone?

  There are no direct verses in the Qur'an regarding asbab alone since it is common sense for the people. As for 'tawakkul' Allah SWT wants us to know that we need to put our trust Him completely.

- Evidences that combine Tawakkul and action:

  Hadeeth: **"One day Prophet Muhammad (SAW), noticed a Bedouin leaving his camel without tying it. He asked the Bedouin, 'Why don't you tie down your camel?' The Bedouin answered, 'I put my trust in Allah' The Prophet then said, 'Tie your camel first, then put your trust in Allah' [at-Tirmidhi]**

  Narrated Abu Hurayrah: Allah's Apostle said, **'(There is) no 'Adwa (contagious disease). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion '' [Saheeh al-Bukhari, Chapter on Medicine]**

  Relevant lessons from this hadeeth:

  - "No 'Adwa": Here it means
    - Regarding contagions, what this means is that it does not work by

itself alone
  - o It starts by Allāh and only happens by the Will of Allāh
  - o What this means is that Allāh is the Cause of these things, and they do not spread by their own or come from some source other than Allāh.
  - o And it will only transfer if Allāh wants it to.
- ➢ 'Run away from the leper as one runs away from a lion' means some one should avoid exposure to a contagious disease. This is related to taking precautions.

'Umar bin al-Khattab was traveling with a group of Sahabahs during his Khilafah. They were coming to a town when they heard that it had a contagious/infectious disease, i.e. cholera. 'Umar asked his group whether they should proceed or go back (to Madinah). The majority of the Sahabahs said they should go back but some said they should proceed. Then one Sahabi said he knew a *hadith* where the Prophet (SAW) said, **"If you hear that this disease exists in a country, don't travel to that country."** So 'Umar decided that they should go back. Another Sahabi (it seems from the second group) asked him whether he was running away from a *qadar*. **'Umar replied that they were moving away from one *qadar* to another *qadar*. [source?]**

Why is Tawakkul one of the greatest acts of worship?

- o Reminds us the lack of human power.
- o And the completeness of divine power
- o It shows our complete dependence on Allah SWT.

- Means have actual effects, not imaginary.

  Taking the means is not always worldly. They are sometimes spiritually or based on the Sharī`ah

  - ➢ If someone is sick, he or she should take medicine, be healthy, and also use ruqyah (reading of the Qur'an).
  - ➢ Du`ā': asking Allah SWT to heal oneself.
  - ➢ Misconception: Some *sufis* say "Don't ask Allah, He already knows". NO! Allah SWT asked us to ask Him.

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُواْ لِى وَلْيُؤْمِنُواْ بِى لَعَلَّهُمْ يَرْشُدُونَ ١٨٦

I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. [2:186]

- **At-Tawakul:** This is just claiming dependency on Allah SWT without taking necessary means. This is not allowed. Example: Crossing a dessert without taking water. Umar (RA) prohibited that someone should do that.

  Even for religious issues: Shariyyah gives us precautions. E.g. lowering our gaze, avoiding 'khawlah' when it comes to men and women interaction. It doesn't matter if someone is most righteous or not. Even while a person is teaching the Qur'an there should be no 'khawlah'.

The Fifth Principle: Free Will

With regards to matters involving free will, believing in Al-Qadar entails that actions emanate from the combination of two sides.

- They are from Allah as He is the one who ordained the actions and created all the necessary means, etc…
- They are from the human as he/she is the one performing the action.

Confusion arises from people's inability to distinguish between these two sides.

- Allah SWT's knowledge is not accessible to us. We don't know what Allah has written for us.

  Examples:

  - First example: A young girl who did not wear hijab put an argument to sheikh Waleed. She said "Allāh doesn't want me to wear hijāb." Sheikh asked, "Did He tell you that?" "No, I'm not wearing hijāb, so He doesn't want me to wear it."The sheikh told her, "Let's go to this store and buy a hijāb. If you become paralyzed or get struck by lightning along the way, then I will know Allāh doesn't want you to wear hijāb."

  - Second example: From the life of the prophet (SAW):

    Some mushreequn killed 70 of the best sahabah. For 30 days prophet (SAW) prayed against them.

    On the other hand his uncle, Abu Taalib protected prophet (SAW) for 40 years and helped him every possible way. So prophet (SAW) gave him 'dawah' and prayed for his guidance.

Regarding the prayer against those ‘mushriq’ people Allah SWT revealed the verse:

لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ

﴿١٢٨﴾

Not for you (O Muhammad SAW, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedients, and wrong-doers, etc.). [3:128]

Meaning, prophet SAW had nothing to do with their future and Allah might guide them to repent which is only in the hands of Allah SWT. And as know from the history all of them became Muslim and (most probably) people of Jannah.

Regarding Abu Taalib Allah SWT revealed:

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى
مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾

Verily! You (O Muhammad SAW) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided. [28:56]

Abu Taalib never accepted Islam and died a ‘kafir’ destined to the hellfire for eternity.

- Third example: Sheikh met this nightclub/coffee shop owner. He was an unrighteous person. Talking to the sheikh he said, “Let me introduce you my friend. He & I are going straight to bottom of the Hellfire.” Shiekh’s response, “How do you know what Allah has planned for you? You can’t talk on behalf of Allah SWT”

In one hadeeth, the Prophet (SAW) said, **"Be keen for whatever is beneficial for you. Seek the help of Allah. And don't be reckless."** This hadith implies we must make the effort.

The Prophet (SAW) said: **“Know that everyone will be guided to do that for which he was created. Whoever is meant to be one of the people**

> **of happiness will be guided to do the deeds of the people of happiness, and whoever is meant to be one of the people of doom will be guided to do the deeds of the people of doom." [Bukhari and Muslim]**

We have the free will to do whatever we want to do but we will do it by His knowledge and will.

Clarification: Allah SWT created us and gave us the mind, free will, means, health, emotions etc. Everything that results from using these abilities belongs to Allah SWT since He created us. But how are we going to use it that's our responsibility. We are responsible for our actions as we chose to act that way with all the given abilities.

Example: If someone buys a gun made by Smith & Wesson, and he kills another person with it, can he say Smith & Wesson (the "creator" of the gun) killed him?

All of our actions that involve no choice are attributed to Allah directly and completely. As for matters of choice, Allah is the source of our actions but we are the ones performing these actions. Allah SWT says

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise. [76:30]

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾

And you will not, unless (it be) that Allah Wills, the Lord of the 'Alameen (mankind, jinn, and all that exist). [81:29]

Examples:

- If some one is fasting but he or she forgot about it. So the person ate and drank. About this person prophet (SAW) said that that was a gift from Allah SWT.

  Narrated Abu Hurayrah (RA): The Prophet (SAW) said: **"Whoever forgets when he is fasting and eats or drinks, let him complete his fast, for it is Allaah Who has fed him and given him to drink." [saheeh al-Bukhari]**

  Since there was no choice involved it is directly attributed to Allah SWT.

- On the other hand if someone takes a sip of water by choice while he or she is fasting, then the person is responsible and it will break his or her fast.

- Young men described in surah al-Kahf:

وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ

……And We turned them on their right and on their left sides,[18:18]

That action solely belonged to Allah SWT.

What a deviant sect say (from Q & A session):

- They think that Allah SWT is the only doer. To them it is 'shirk' to say "water took my thirst away".
- But Allah SWT says: about the rain that it causes vegetation etc.

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding. [2:164]

- They bring the issue that 'fire' did not burn Ibraheem (AWS) and so burning is not the cause of certain thing, but it is what Allah SWT does. Our response: that was a specific miracle.
- These same people will deny that an object causes something, but they themselves will go to dead people to ask for help.

Other verses regarding Free will:

"So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!" [78:39]

"Among you are some that desire this world and some that desire the Hereafter" [3:152]

"And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allaah's obedience) while he is a believer (in the Oneness of Allaah — Islamic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allaah)" [17:19]

"he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity — feeding six poor persons) or offering sacrifice (one sheep)" [2:196]

But if a person wants to do something and he does it, we know that Allaah has willed it. Allaah says (interpretation of the meaning): "To whomsoever among you who wills to walk straight. And you cannot will unless (it be) that Allaah wills — the Lord of the 'Aalameen (mankind, jinn and all that exists)" [81:28-29]

The Sixth Principle: At-Tawfeeq and Al-Khudhlan

وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

…and my (Tawfeeq) guidance cannot come except from Allah in Him I trust and unto Him I repent. [11:8]

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾
إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْۖ وَإِن يَخْذُلْكُمْ
فَمَن ذَا ٱلَّذِي يَنصُرُكُم مِّنۢ بَعْدِهِۦۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

…then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). If Allah helps you, none can overcome you; and if He forsakes you (yakhdhulkum), who is there after Him that can help you? And in Allah (Alone) let believers put their trust. [3:159-160]

- Al-Hidayah is guidance.
- Al-Kudhlan means to be left to oneself.
- If Allah leaves things to yourself, then He is just, and if He is helping you out, then He is doing you a favor.
  - Always need to ask Allah to guides us and not to leave things to ourselves.
  - Prophet (SAW) used to make dua' to Allah SWT:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلا تَكِلْنِي إِلَى
نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي
كُلَّهُ ، لاَ إِلَهَ إِلاَّ أَنْتَ.

“*Allahumma rahmataka arjoo falaa takilnee ilaa nafsee tarfata ‘aynin wa aslih-lee sha’nee kullahu, laa ilaha illa anta***”**

"O Allah, it is your Mercy that I hope for; so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except you.” [Reported by Aboo Bakrata Nafee’ ibn al-Haarith (RA), and classed as Hasan by Sheikh al-Albaanee]

- As Allah SWT taught us to make dua’ in surah Fatiha while in the prayer. We say

ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦

Guide us to the Straight Way [1:6]

It is noticeable that we are already in the prayer, not in a night club or in the way of misguidance. Even then Allah SWT is teaching us ask him for guidance.

Hidayah can be worldly or religious:

- **Worldly Guidance:**
  - Related to all the creations, regardless to if they are humans or not, or Muslim or not. It based on the will and wisdom of Allah (SWT). We need this worldly guidance.
  - Examples:
    - Animals, birds migrate for thousands of miles and come back to the same spot.
    - Killer Whale digs through the sand of the beach and eat from the isolated pocket of fresh water containing fish
    - Discoveries in the field of science and medicine by the scientists. If they fail that is Khuldan.

- **Religious Guidance:** Two types of religious guidance:
  - Hidayat Al-Bayan or Al-Irshad (guidance, education, explanation, information)

He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. [11:88]

Here the ‘guidance’ is ‘Hidayah a-Irshad’

- Hidayat At-Tawfeeq (favor, assistance, granting success).

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ
ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾

And as for Thamud, We showed and made clear to them the Path of Truth through Our Messenger, but they preferred blindness to guidance, so the Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn. [41:17]

يَٰٓأَبَتِ إِنِّىٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا
﴿٤٥﴾

"O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Shaitan (Satan) (in the Hell-fire)." [19:45]

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى
مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾

Verily! You (O Muhammad SAW) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.[28:56]

- Both Hidayat al-Irshad and at-Tawfeeq

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾

Guide us to the Straight Way [1:6]

Hadeeth: As narrated Sahl bin Sad (RA):

[During the battle of Khairbar the Prophet gave 'ali (RA) the flag.]

...... 'Ali said, "O Allah's Apostle! Shall I fight them (i.e. enemy) till they become like us?" The Prophet said, "Proceed to them steadily till you approach near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels." [Saheeh al-Bukhari and Muslim]

Here the guidance stands for the both types. Ali (RA)'s calling the people (*Hidayat al-Irshad*) and Allah SWT's acceptance for people to be guided (*Hidayat at-Tawfeeq*).

The seventh Principle: Can Qadar be changed?

- It can be changed.

Proofs regarding change in Qadar:

وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ
وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا
يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾

- **And Allâh did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (AlLauh AlMahfûz) Surely, that is easy for Allâh. [35:11]**

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ
لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾

- **"He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew." [71:4]**

- Aahadeeth regarding increase in provision:

- **...The Prophet (SAW) then went on to say, ''Allaah then placed between the two eyes of every human a flash of light showing their Eemaan and showed them all to Aadam. Aadam was awed by the sight of all these countless numbers of beings with flashes of light between their eyes so he asked Allaah, "0 Lord, who are they?" Allaah told him that they were all of his descendants. Aadam then began looking closely at one whose flash of light amazed him, then he asked who he was and Allaah said, "That is a man called Daawood from the last of the nations among your descendents." Aadam then asked how old he was and when Allaah informed him that he was sixty, he said, "0 Lord, increase his age by taking forty years from my age." But when Aadam's life span reached its end and the angel of death came, he said, "Is there not forty more years of my life still remaining?" The Angel replied, "Did you not give them to your descendent Daawood?" Aadam denied that he had done so and his descendants denied their promise to Allaah. Aadam later forgot his covenant to Allaah and so did his descendants and they all fell into error." [Authentic narration of Abu Hurayrah collected by at-Tirmidhee]**

  As ibn Hibban mentions Adam (AWS) was given 40 more years to live up to 1000 years.

- It was narrated that Thawbaan said: The Messenger of Allaah (SAW) said: **"Nothing increases one's lifespan except righteousness and nothing repels the divine decree except du'aa', and a man may be deprived of provision by a sin that he commits." [Classed as saheeh by al-Albaani in Saheeh Ibn Maajah.]**

- It was narrated that Anas ibn Maalik (RA) said: I heard the Messenger of Allaah (SAW) say: **"Whoever would like to have his provision increased or his lifespan extended, let him uphold the ties of kinship." [Narrated by al-Bukhaari, 1961; Muslim, 2557.]**

- The Prophet (SAW) says that "**Allah can erase what He wrote and affirm what He wrote."**

Writing of al-Qadar in two different types books:

1. Al-Lawh Al-Mahfoodh: The Safe Tablet, a.k.a *Umm Al-Kitab: Mother of All Books*
   a. **Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfûz*)* [13:39]**
   b. Every single thing is written in this book. Nothing will be changed.

c. Other than this book, the items in other books can be affirmed or erased.

2. The Tablets with the Angels. There are three different tablets:

a. The Taqdeer 'Umari: Covering the person's life span. The persons livelihood, life term, deeds and his status in the Hereafter (wretched or blessed) are written while in the mothers womb at an early stage of his development.
b. The Annual Taqdeer, which occurs in the night of decree (lailatul-qadar in the month of Ramadan).

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

"Therein (that night) is decreed every matter of ordainment."[44:4].

This tablet writes who is going for hajj, who is dying etc.

c. Daily: Taqdeer Yawmi: Allah SWT says

يَسْأَلُهُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾

"Whosoever in the Heavens and the Earth asks of Him (for their needs)). Everyday He has a matter to bring forth." [55:29]

The prophet explained the above ayat, "**Everyday He has a matter to bring forth**" -that He may forgive a sin for someone, lifts in honor some, relief the hardship of someone, lifts in honor some and lowers some. [Ibn Maajah and Abee Aasim in As Sunnah]

With regard to the effect of obedience and sin on changing the divine decree, **that which is in al-Lawh al-Mahfooz can never be changed**.

The Prophet (SAW) said: "**The pens have been lifted and the pages have dried.**" **[Narrated and classed as saheeh by al-Tirmidhi, from the hadeeth of Ibn 'Abbaas.]**

Opinion about change in life span through upholding the ties of kinship and righteousness:

First Opinion:

As for the pages which are in the hands of the angels, Allaah SWT may command His angels to change it because of an act of worship that a Muslim does or because of a sin that he commits, but in the end it will not be anything other than that which was decreed from eternity in al-Lawh al-Mahfuz. This is indicated by the verse in which Allaah says:

يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾

"**Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lawh Al-Mahfooz)**"**[13:39]**

So the difference is in what the angels see and what is in al-Lawh al-Mahfooz. For example:

- ✓ The life span of a person is written to be 60 years unless he upholds the ties of kinship.
- ✓ He upholds the ties of kinship.
- ✓ His life span is extended by another 10 years and this change will happen in tablets with the angels.
- ✓ All these changes are already written in al-Lawh al-Mahfuz.

Ibn 'Abbas (RA) explained it this way. Scholars supporting this view point include Ibn Maswood (RA), Ibn Umar (RA), Malik ibn Dinar, Hassan al-Basri, Ibnul Qayyim and others.

Second opinion:

This refers to an increase of blessing during one's lifetime, being guided to do good deeds and to make use of one's times in ways that will be of benefit in the Hereafter and to make the most of his time for the sake of Allaah.

Third Opinion:

Extension of life means the person will be mentioned even after his death. His name will be alive. As we talk about Imam Bukhari as if he is still living. Like was even though Imam Nawawi died in his thirties (30's) his contributions are still effecting people.

Again, the changes only happen in the tablets that is with the angels. And all these changes have already been written in the Safe Tablet.

Deviant Sects:

Maturidiyah: Some of the Hanafi Scholars
They said that most of the thing can be changed.

Al-Mu'tazilah:

They took al-Qadariyyah ideology. Head of their deviant belief 'Amr ibn Ubai said about the following authentic hadeeth:

Narrated 'Abdullah bin Mas'ud (RA): Allah's Apostle the true and truly inspired, narrated to us, "**The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do (good) deeds characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behavior and he starts doing(good) deeds characteristic of the people of Paradise and ultimately) enters Paradise." [Saheeh al-Bukhari]**

He said:

If I hear the hadeeth from…	**I will say**
Luhai	You are a liar
Ibn Mas'ud	You are wrong
Muhammad	That's a mistake
Allah	That is not fair

Shows how arrogant a deviant person can with respect to Allah and His messenger.

Shia': Believe that human actions have nothing to do with Allah (same al-Qadariyyah we learned at the beginning of this chapter.)

A concept: al-Ba'Aa ilallah:

Jews and Shia philosophers say Allah does something and then He regrets. For example, Allah caused the flood and then regretted. It is a totally unacceptable concept.

Reliance on Allah SWT

Examples:

1. When Prophet Yusuf was surrounded by the fitnah, he asked Allah that he would rather be in jail than go through the fitnah. He feared that he will fall into the fitnah.

قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِيٓ إِلَيْهِۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ
أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾

He said:"O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorants." [12:33]

He asked Allah SWT to protect him even though he himself was a prophet, a son of a prophet and a grand son of a prophet. As for wife ‘Aziz of Misr, she tried so much to seduce prophet Yusuf. But even though it would have been so easy for him to comply with her will he sought Allah SWT’s protection. There are so many other examples of dependence on Allah in Surah Yusuf.

Hadeeth: The Prophet (SAW) said: “**Remember Allah during times of ease and He will remember you during times of hardship.**” **[Ahmad]**

Ibnul Qayyim mentions about two types of guidance:

- **Worldly Guidance:** this is related to animals, bee etc.
- **Heavenly Guidance:** The following verses talks about this guidance:

مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾

"Instead of Allâh, and lead them on to the way of flaming Fire (Hell); [37:23]

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ ٱلْأَنْهَٰرُۖ
وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ أَنْ
هَدَىٰنَا ٱللَّهُۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ
أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and

they will say: "All the praises and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do." [7:43]

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ يَهۡدِيهِمۡ رَبُّهُم بِإِيمَٰنِهِمۡۖ تَجۡرِى مِن
تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾

Verily, those who believe, and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise). [10:9]

The Eighth Principle: Religion and Predestination do not contradict

Allah SWT says

أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ

Surely, His is the Creation and Commandment….[7:54]

Creation (**Khalq**) is not the same as Command (**Amr**), **Al-Qadar** is not equivalent to **Ash-Shar'** (Legislation), and **Mashee'ah** (Will) is not equal to **Mahabbah** (Love).

Some people see contradictions in the matter of al-qadar: Such as

- Allah asked people to believe in Him, at the same time He made some people as 'kafir'
- Alcohol, pig etc are made 'haram/forbidden' whereas these things are created by Him

The scholars of Islam divide these type of people in the following four (4) categories:

Group 1: *Al-Mushrikiyyah (pagans):* To them, Al-Qadar = Ash-Shar'

- Everything that happens in the world is ordained and loved by Allah.
  - This is why they say that Allah loves the kufr of the kafir.
  - They say that the pagan Arabs are loved by Allah more than the Prophet (SAW).

- Some of the deviant Muslims went so far as saying “Firwaon knew more than Moosa as Firwaoon knew what Allah wanted, so he insisted on kufr’.

وَقَالُوا لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا
يَخْرُصُونَ ﴿٢٠﴾

And they said: "If it had been the Will of the Most Beneficent (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie! [43:20]

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ نَّحْنُ وَلَا
آبَاؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِ مِن شَيْءٍ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ
عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

And those who join others in worship with Allâh say: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? [16:35]

وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error." [36:47]

Extreme group of Sufies:
They say that the creation and Allah are the same. So everything or every action is ok. dog, disbeliever priest, an worshiper etc are all same.

Group 2: *Al-Ibleesiyyah*: Al-Qadar is other than ash-Shar' and al-Qadar contradicts ash-Shar'. They blame Allah for their own actions and say how come Allah creates something and then ask us not to do it.

Ash-Shar (legislation)	Al-Qadar
Allah says do not go for lust.	He put lust in the heart of people.
He asked to lower the gaze.	He created beautiful members of opposite sex.

So their attitude is like that of Iblees. Who when was rejected due to his disobedience said:

قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ٣٩

[Iblis (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. [15:39]

So he blamed Allah SWT. But in reality Allah SWT did not force him to commit disobedience and he had the choice to obey Allah SWT.

Group 3: *Al-Majoosiyyah*: Al-Qadar and Ash-Shar' are different. If (or when) they contradict, then we must deny Al-Qadar.

- They say that if a person lies whereas Allah prohibited it, then regarding this action
    - Allah didn't create it.
    - Allah did not know about it.
    - He did not allow it.
- So they go for the old idea that there are two 'gods': 'good god' and 'bad god'. Each is responsible for good and bad actions respectively.
- So it was the 'evil god' that created the action.

Group 4: *Ahl As-Sunnah*: Al-Qadar and Ash-Shar' are different, but not everything that Allah Wills does He love. He allows things to happen that He may not Love, and He may Love things that He may not allow to happen. Allah's Will can be **Shar'ee** (legislative), **Deenee** (religious: things He loves) or **Kawnee**, a.k.a **Qadaree**, (not related to love or dislike).

Allah’s Mashee'ah (Will) is of 2 type:

1. Mashee’ah pertinent to His creation and command. It is not necessary that what is being carried out by His creation is liked by Him. He however willed it to pass. No one can escape this universal will of Allah or go against it.

Allah created Satan, yet He hates him. He also created many things He loves. Whatever He permitted to exist, from kufr, belief, obedience or disobedience is pertinent to His Mashheeah, whether He loves it or not. This is also known as Iradah Kawnee (universal will) in this will Allah SWT may decree to pass things which He does not command His slaves to follow. Eg: kuffar or disobedience. Example: Allah SWT says

فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡكَٰفِرِينَ

“…then Allah does not like the disbelievers” [3:32]

Allah SWT does not like the ‘kuffar’ yet it exists by His will.

2. Iradah Ash Shar’ee pertinent to Allah’s legislation. It is related to what Allah loves and likes whether it takes place or not. The acts of obedience taking place by Allah’s creation are loved by Allah and are passed by His universal will. Under His judicial will it is not necessary that His commands are carried out. Some people rebel against his commands. So Allah loves obedience or that we obey our parents etc. but not everyone is obedient to Allah, so even though Allah loves for those to take place, it does not necessarily take place.

To explain the fact that Allah SWT’s **Mashee’ah** (Will) is not equal to **Mahabbah** (Love) we can categorize any action or existence as

	Al-Mahabbah (love)	*al-Mashee’ah*
a.	He loves it	He allows it to happen.
b.	He loves it	He doesn’t allow it to happen.
c.	He doesn’t love it	He allows it to happen.
d.	He doesn’t love it	He doesn’t allow it to happen.

Examples:

a. Abu Bakr (RA) became Muslim.
b. Abu Talib did not become Muslim. Allah SWT loves that a person becomes a believer.
c. Killing an innocent person, Kufr of Abu Lahab, Magic of magicians etc.
d. Killing of the prophet (SAW).

Point to note: al-Mahabbah (love) and al-Mashee'ah (will) are two different ideas. It is a similar concept as a medicine can be very bitter but its outcome can be good.

Calamities: Calamities might be bitter to us but these are a means of expiation of sins and raising one's status.

Narrated Abu Hurayrah (RA): The Messenger of Allaah (SAW) said: **"Trials will continue to befall the believing man and woman, with regard to themselves, their children and their wealth, until they meet Allaah with no sin on them." [Narrated by al-Tirmidhi; classed as saheeh by al-Albaani]**

Narrated Jaabir (RA): The Messenger of Allaah (SAW) said: **"On the Day of Resurrection, when people who had suffered affliction are given their reward, those who were healthy will wish their skins had been cut to pieces with scissors when they were in the world." [At-Tirmidhi]**

Creation of Human kind: Angels commented why put son of Adam to kill each other. But Allah SWT said:

قَالَ إِنِّىٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ ﴿٣٠﴾

……He (Allah) said: "I know that which you do not know." [2:30]

- Some acts are willed for the act itself. Other acts willed for an end (other than itself).

- Cannot use Al-Qadar to justify our actions.

  Evidence: Allah SWT did not accept Iblees's justification that Allah misguided him.

- Whenever we make something by choice it becomes our responsibility and whatever happens not by our choice that doesn't become our responsibility.

  - If we use this logic then the whole way of living will collapse and the courts will not be needed, because we would say that Allah had us do it. Then there will be no need for guidance, books, and messengers.
  - Hadeeth:
    Narrated Abu Huraira (RA): The Prophet said, **"Moses argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable." Adam replied, 'O Moses! You are the one whom Allah selected for His Message and for His direct talk. Yet you blame me for a thing which Allah had ordained for me before He created me?."Allah's Apostle further said,**

"So Adam overcame Moses by this Argument." [Saheeh al-Bukhari, Chapter Prophetic Commentary on the Qur'an]

- Some say: See Adam (AWS) is justifying his sin, why not us?
- But the scholars say: Moosa (AWS) did not blame for eating from the tree. (which is a sin). So Adam (AWS) did not justify his sin saying that Allah wrote it. Rather Moosa (AWS) enquired about the calamity in the duniya and Adam (AWS) justified it.
- So we can justify the calamity not our sin, using Qadar.
- We are allowed to justify Qadar after the sin, not before it. Because any sin becomes a calamity after it is done.
- Like we can say: Allah SWT guided me, I got rid of that bad habit.

The Ninth Principle: al-Qadar is part of Tawheed Ar-Ruboobiyyah, Al-Ilahiyaah, and Al-Asma and As-Sifat

- **Ar-Ruboobiyyah:** Alqadar is based on Allāh Willing, Commanding and Creating our actions.
- **Al-Ilahiyaah (worshipping Allah alone):** When something happens to us from the Qadar of Allah, we need to be patient and content with Allah SWT. And that is a kind of worship. (Sheikh Ibn Taymiyyah made this connection).
- **Al-Asma and As-Sifat:** there are Eight (8) attributes of Allah SWT related to al-Qadar.

1. Knowledge
2. Capability
3. Wisdom
4. His Will
5. Justice
6. Writing
7. Talking
8. Creating

Benefits of Belief in Al-Qadar

1. Peace of mind.
2. Your concern is not so much with the past or future. Your main concern is your present actions.
3. It gives you the will power and determination to go forward in the way of Allah.
4. It teaches you to be modest, humble and content.
5. Leads to total dependence upon Allah SWT. You take precautions; do as much as you can and then depend on Him.
6. Eliminate bad manners, such as envy and jealousy.
7. Establish good manner.

End of Chapter Five.